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TAX MONEY FOR SECTARIAN PURPOSES

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IN facing the growing problem of tax money for sectarian institutions and purposes under the guise of education or health ministries, we must be careful lest we deny a precious American democratic principle and spirit. Let us never question the right and privilege of everyone to worship God according to the dictates of his own conscience. This includes the right not to worship, however much we deplore the exercise of such a right.

This freedom of worship becomes difficult when it becomes involved, as it is, with the Roman Catholic hierarchy's increasing effort to destroy the principle of separation of Church and State, or to put such a novel interpretation on the principle as to create a new pattern which, in the end, equals a complete change in the principle, if not its destruction. While it is necessary to become informed about this struggle and to develop an intelligent understanding of the issue, we must, at the same time, never falter in our defense of each person's right to his faith and worship within the constitutional rights of every citizen.

If the local hospital situation in Martinsburg were in reality only a local problem, it would not be too serious. However, it is a part of a national problem. The effort to get tax money for a sectarian hospital (under the strict and absolute control of one church) here is a vital part of the national pattern on the part of the Roman Catholic hierarchy to secure tax money, not only for its hospitals but for its schools as well. It is now apparent that the most flagrant violation of the principle of the separation of Church and State is the government's allocation of funds to build church-operated hospitals under the Hill-Burton Act. Under this Act, \$87,476,600 had been allocated, up to May, 1952, to various denominational hospitals. Roman Catholic hospitals, unhindered by any

scruples of taking tax money for such institutions, have received \$68,143,000, or 78 per cent of the total. This does not mean that the government favors the Roman Catholic hierarchy; it only means that the Roman Catholic hierarchy goes after the money, knowing that the more it gets the quicker the principle of separation of Church and State will be destroyed. At the same time other denominations hesitate to take tax money as a principle of conscience, realizing what will happen if the practice is encouraged.

We may be certain that, if the Roman Catholic hierarchy can continue to secure federal funds to build its hospitals, it will be done with increased speed. Then the federal aid to church hospitals under the Hill-Burton Act will become the model for federal aid to private and parochial schools. It should be a matter of much concern that our public school system is again under open attack by the Roman Catholic bishops, as noted in the press as occurring at Washington, D. C., recently.

Dr. James B. Conant, President of Harvard University, said recently: "To each one who attacks our public schools I would like to ask the simple question, Would you increase the number and scope of the private schools? If the candid answer is in the affirmative, I would then ask a second question, Do you look forward to the day when tax money will directly or indirectly assist these schools? In *Time Magazine*, Rev. Robert C. Hartnett, editor of the *Jesuit Weekly, America*, answers each question with "Yes," and then points to the Hill-Burton Act as a model for tax money aid to private and parochial schools.

So I pose the question, Is the growing charge that our public schools are secular coming from an honest desire to improve them, or is it to exalt another type of school so that the demand for

public funds for private schools will finally be granted? The Roman Catholic bishops were quoted as saying, "Only the life of Christian faith can guarantee to man, in his present state, moral life; and the Christian life is lived in its entirety only through the one true Church of Christ."

Why did not the bishops name their "one true Church of Christ"? Is freedom best served when tax money is used to promote sectarian conviction that a certain church is the "only true Church of Christ"? It is most regrettable that this issue is being forced upon our nation, but, since it is, we must in Christian love know the issue and meet it in the best interest of all.

Do we not have a right to be concerned, for imagine the confusion, the tension that would arise in our country should every denomination bring pressure for government aid in building hospitals, and then set up parochial or private schools and insist on more tax money to sustain them. Such a possibility ought to give any thoughtful person deep concern.

N. Y. STATE ADOPTS POLICY TOWARD ITS 6,000 INDIANS

On November 14, 1952, Governor Thomas E. Dewey of New York set up an interdepartmental committee on Indian services to coordinate and improve existing services and "provide the Indians with opportunity to participate in all of the activities of our society as expeditiously as possible."

The governor was quoted in the press as saying that a re-examination of the state program for the more than 6,000 Indians residing on eight reservations within New York had been made necessary by two recent developments: "On Sept. 13, 1952, as a result of the enactment of Federal legislation, our state courts were fully opened to the Indians for the first time. . . . In addition, the supervisory functions formerly performed on our reservations by the Federal Indian Agent have been discontinued. The State of New York is now in a position to devote its full efforts to the task of providing the Indians with opportunity to participate in all of the activities of our society."

KNIGHTS TEMPLAR EDUCATIONAL FOUNDATION REPORT

THE *Grand Encampment Review* for November - December, 1952, published the annual report of the Knights Templar Educational Foundation, Division of New York, of which Joseph Cameron Dunn, P.G.C., is chairman. The details of the report, some of which are here published, are interesting:

The loans made by the Division of New York in 1951 were 105. Masonic affiliation, 75; Non-Masonic, 30; White, 100; Colored, 5; Male, 75; Female, 30.

Eleven religious creeds were represented: Presbyterian, 33; Methodist, 29; Episcopalian, 13; Jewish, 12; Roman, 9; Baptist, 5; Lutheran, 2; Congregational, 1; Evangelical, 1; Universalist, 1; Unitarian, 1.

These 105 students were attending 27 colleges in New York State and 24 out of the state—total 51. They were studying for the following: Teaching, 37; Business, 25; Engineering, 20; Law, 10; Medicine, 7; Nursing, 2; Dentistry, 1; Government, 1; Ministry, 1; Librarian, 1; Music, 1; Chemistry, 1—total 12 professions.

A study of the Foundation's national activities since its inception and an analysis of the results developed some pointed conclusions as follows:

1. The purposes for which the Foundation was established are not fully realized.

2. Basic policy differences, separatism, defeatism, sectionalism, reaction and inaction constitute the main deterrents.

3. Repeated appeals to the membership for more action are obviously misdirected and admittedly produce only meager results.

4. Loans cannot be "sold"—they must be "bought."

5. A busy, successful Foundation, making full use of its resources, will arouse interest among the members and attract more desirable, worth-while men to the ranks of Templary.

6. A dignified, sustained promotion program aimed at the general public is bound to create interest and result in more loans.

7. Reversal of thinking, a revision of regulations, and a change in physical structure seem to be needed to overcome lethargy and to put the Foundation on the road to success.

8. Retention of Division participation is essential to the success of any plan.

9. The Educational Foundation can make the name Knight Templar a household word. Since it is not within the province of this committee to give

effective trial to all these conclusions, our work has been confined to items over which we have authority.

With the approval of Sir Knight Thomas C. Law, P.G.C., Chairman of the Grand Encampment Committee, a state-wide newspaper publicity program was inaugurated. This was designed to reach newspaper readers in the community where our constituent Commanderies are located.

Forty-two newspapers having a combined circulation in excess of three million copies carried a notice or article giving the origin, purpose, eligibility requirements and other Foundation data. In each instance the name of the Commandery and local member to be consulted were prominently mentioned. Every effort was made to create a local atmosphere. . . .

It has been established beyond reasonable doubt that general publicity is necessary to acquaint the public with the Foundation and its purposes. Not one Division in the Grand Encampment is loaning on a scale commensurate with its available funds. Yet, when one considers the need for leadership in the world today, it is soon apparent that there are serious faults with the program and applied practices of the Foundation. The failure to adopt an aggressive policy attuned to present-day needs prevents the Foundation from functioning anywhere near its full potential. . . .

Joseph Kyle Orr, Past Grand Master of the Grand Encampment, who is credited with conceiving the idea that Templars should contribute to the education of American youth, thus assuring the nation of future intelligent leadership, set forth three purposes paraphrased as follows. [Of these we publish the third.]

3. Loans are not made merely that someone can qualify to earn a bigger salary or to satisfy the worthy ambition to obtain a degree. Loans are made for the purpose of helping the individual to become an honest, God-fearing, loyal citizen of this country of ours. They are made to teach that an obligation entered into shall not be borne lightly, that the recipients shall become real men and women and that the future of our country, under their leadership, shall become what it was intended because of their helpful attitude and high character.

If we fail in making loans on that basis, we have failed in the most important function and purpose of the Foundation. With a program attuned

to present-day needs, the Foundation can become an investment in leadership, an underwriting of promising talent, and its dividends will defy calculation.

The leadership of tomorrow is going to be based upon certain fundamental qualities which are possessed only by a small percentage of our population. It takes long years of preparation and much wisdom to become a real leader. Let us, as far as possible, make an important contribution to the future of our nation and the world by earnestly and actively promoting the work of the Knights Templar Educational Foundation. Let us do this that our descendants might honor our memory. Let us be inspired by the thought that the day is to come when men will view our work and the substance wrought, and say, "See, this our fathers built for us."

E. R.

MORAL LAW AND CONFUSION

The pages of history disclose that in every crisis the moral law has always prevailed. With a badly disturbed atmosphere in the Far East, there are many reasons for much concern. Some Brother may think that there is quite a strain on human reasoning to declare that, in the end, moral law will prevail.

In due course of time, somewhere along the road of humanity the high attainment of living life guided by love, truth and peace will prevail. It was this attainment of which the prophet, when he foresaw the making of a new covenant, said, "After these days, saith the Lord, I will put my law in their inward parts and write it in their hearts." Now Masonry surely exists to hasten that time by giving enlightenment to all its members and affording them the encouragement to be found in fellowship. To achieve that purpose is of no mean proportions or a small task. Such necessitates the personal responsibility of every member. If, my dear Brother, you are inclined to ask, "What has Masonry done to make the world a better place to live in?", you should put on the brakes, check yourself and ask instead, "What have I done to carry out the Masonic purpose of the Fraternity's existence?"

The Mason who will honestly ask himself this second question will never have either tendency or occasion to ask the first. In the final analysis it will be the moral that will overcome war and confusion.—*Masonic Journal of South Africa*.

Ten years ago the average adult 25 years and over had completed only 8.6 years of schooling. Today his educational attainment is 9.3 years.

FIFTH ANNUAL MEETING OF THE POAU

THE nationwide organization—Protestants and Other Americans United for the Separation of Church and State (POAU)—held its fifth annual conference at Washington, D. C., January 14 and 15, 1943. The Board of Trustees held its executive sessions at the national headquarters, 1633 Massachusetts Ave., N. W., during the morning and afternoon of January 14th. Luncheon was served to the trustees and staff at The Mayflower Hotel. In the evening at the banquet held in the First Congregational Church, the toastmaster was Dr. Edwin McNeill Poteat, President of the organization. Dr. Stanley W. Rycroft of New York, Secretary for the Latin American Presbyterian Board of Foreign Missions, spoke on "The Situation in Colombia Today."

On the 15th, the morning and afternoon sessions were held at Luther Place Memorial Church. Dr. Clyde W. Taylor, Secretary of Affairs, National Association of Evangelicals, gave the invocation, and Dr. J. M. Dawson, Executive Director, Baptist Joint Committee on Public Affairs, welcomed those present. Dr. C. Stanley Lowell, Minister of Wesley Methodist Church, presented the "Orientation" of the session.

Three round-table discussions were as follows: A. "Legal Questions and Cases," led by Dr. Glenn L. Archer, Executive Director of POAU. B. "Religious Questions and Public Policy," led by Dr. Edwin McNeill Poteat, President, POAU. C. "Organizing for Action," led by Rev. John C. Mayne, Organization Director, POAU. Others participating in these discussions were: Dr. Charles Clayton Morrison of *The Christian Century* and Vice President of POAU; Dr. Charles J. Turck, President, Macalester College, St. Paul, Minn.; Dr. C. Stanley Lowell; Dr. Joseph M. Dawson; Dr. Edward B. Willingham, Pastor, National Baptist Memorial Church; Robert C. Gass, President in Maine, POAU; Dr. Clyde W. Taylor, National Association of Evangelicals; Elmer E. Rogers, Associate Editor, Scottish Rite publications, Southern Supreme Council.

Luncheon followed at the First Baptist Church, with Elmer E. Rogers presiding, and the speaker was Doctor Archer. The afternoon session was addressed by Dr. Hollis L. Caswell, Dean, Teachers College, Columbia University, New York City, on the subject, "Are the Public Schools Godless?"

A mass meeting was held at Constitutional Hall in the evening, when Dr. Leland F. Stark, Rector of Church of the Epiphany, spoke on "Another Vatican Envoy?", and Dr. Charles J. Turck

on "The Impregnable Wall." The conference was the most successful thus far held in attendance, enthusiasms and the amount of work accomplished. E. R.

ACTIVE MEMBER IN TEXAS FETED BY DALLAS BODIES

ON January 9, 1953, the Dallas Consistory and Co-ordinate Bodies of the Scottish Rite, Southern Jurisdiction, honored Brother Robert Lee Lockwood, 33°, Sovereign Grand Inspector General in Texas, with a dinner held in the Scottish Rite Temple at Dallas. The dinner committee included the Secretary, Chauncy Austin Egbert, 33°, and the heads of the four Bodies—Marcel Anthony Jones, 32°, K.C.C.H., Venerable Master; Searcy Lee Johnson, 32°, Wise Master; Luther Ervin Wilson, 33°, Commander, and Luther Augustus Stewart, 32°, Venerable Master of Kadosh. William Henry Duls, 33°, member of the Executive Committee, presided. The Invocation was by Bishop Charles C. Sealeman, 33°, and the distinguished guests included M. W. John McKee, 32°, K.C.C.H., Grand Master of the Grand Lodge of Texas, and Brother Joshua K. Shepherd, 33°, Sovereign Grand Inspector General in Arkansas and Grand Master of Ceremonies of the Supreme Council. The Benediction was by Dean Gerald G. Moore, 32°, K.C.C.H.

Brother Lockwood is one of the best known Masons in Texas. He was raised to the Sublime Degree of a Master Mason in Fidelis Lodge No. 1127, A.F. & A.M., at Waco, January 24, 1922, and became Master of the Lodge eight years later. He was appointed District Deputy Grand Master of the 61st Masonic District in 1933 and, serving in the Grand Lodge line, became Grand Master in 1938. In 1922, he received the Scottish Rite Degrees in the Austin Bodies. Becoming active immediately, Brother Lockwood served in various capacities in these Bodies; also as a director and vice president of the Scottish Rite Dormitory for Girls at the University of Texas in Austin, and as a member of the Board of Trustees of the Texas Scottish Rite Hospital for Crippled Children at Dallas.

In 1933, Brother Lockwood was given the rank and decoration of Knight Commander of the Court of Honour by the Supreme Council and, in 1941, received the 33rd Degree Honorary. In 1951, he was appointed Deputy of the Supreme Council in Texas and, in making this appointment, Grand Commander John H. Cowles said: "I think he is really a wonderful Mason and I have no qualms about his making a success." On October 6, 1952, he was crowned an Active Member of the Supreme Council, as Sovereign Grand Inspector General in Texas. E. R.

ROMAN CATHOLIC VIEW ON RELIGIOUS TRAINING HIT

The Monongahela Presbytery of the United Presbyterian Church in the area of Pittsburgh, Pa., recently went on record by a resolution attacking the efforts of the Roman Catholic Church, through its bishops, to have the government subsidize its educational system.

The Presbytery represents about 22,000 members of 45 churches in the South Hills, Oakland and East Liberty areas. All unanimously authorized the following statement:

"On Nov. 15 the Roman Catholic bishops of the United States, meeting in Washington, D. C., urged in a public statement: 'The state, therefore, has the duty to help parents fulfill their task of religious instruction and training.'"

"What do the bishops mean? In the light of the official position of the Roman Catholic Church that wherever possible the state should encourage and favor Roman Catholicism as the only true religion, and in the light of the repressive measures against Protestant Christianity in Italy, Spain and some parts of South America, do the bishops cherish the secret hope that some day the United States will, in effect, subsidize the Roman Catholic Church by subsidizing its educational facilities?"

"Although we agree heartily with the bishops in deploring the trend toward secularism in education, we cannot in any way indorse a trend toward the kind of religious monopoly which the Church of Rome covets for itself."

"We agree with the bishops on the right of Christian parents to send their children to parochial schools, but, when they agitate for auxiliary support from the state, their agitation suggests that they may continue to press for increased state support of the entire parochial school program."

"This we reject as contrary to the Constitution of the United States and a violation of our basic American tradition."

THE TEN STEPS FROM BONDAGE TO FREEDOM AND BACK TO BONDAGE

1. From bondage to spiritual faith.
2. From spiritual faith to courage.
3. From courage to freedom.
4. From freedom to some measure of physical abundance.
5. From abundance to selfishness.
6. From selfishness to complacency.
7. From complacency to apathy.
8. From apathy to fear.
9. From fear to dependency.
10. From dependency back again to bondage. —Erwin Luedke,
Editor, *Employer-Employee Digest*

DENVER CONSISTORIES AID CHILDREN'S APHASIA CASES

OUTSIDE of parents whose children have been afflicted with aphasia, probably not one person in 10,000 of the adult population know either the meaning of the word, the seriousness of the malady, or the hopeful fact that medical science is gradually finding a remedy.

Aphasia is due to a lesion or injury to the brain and in that part of the brain which controls the ability to associate ideas. There are three types of aphasia. One is known as motor or sensory and results in inability to talk; another is agraphia and means the inability to write; a third is alexia and means the inability to read. A child may know what to do with a "nickel" and yet be unable to say "nickel" when one is shown to him, or point to one when he hears the name.

The *Rocky Mountain Consistory Bulletin*, in its issue of January, 1953, tells how the Denver Consistories became interested in the subject and wound up by creating the Scottish Rite Foundation of Denver, Colorado, to help children regain their faculties so that they can grow up into useful citizens.

Judge Haslett P. Burke, 33°, Sovereign Grand Inspector General in Colorado, called a joint-meeting of the two Denver Consistories on November 28, 1952, to hear reports on the investigations made at his request by the Almoners of the two Consistories. They visited the Children's Hospital, examined records of cases, watched the therapists working with the children, discussed aphasia and aphasiacs with the heads of the Speech Clinic and the hospital authorities, and reported their findings to the Sovereign Grand Inspector General. Judge Burke was so impressed by this report that he asked for a joint meeting of the presiding officers of the two Consistories, the second-in-line officers, the Secretaries and Almoners to meet with the heads of the Children's Hospital and Speech Clinics and Mrs. Cleo Wallace, head of a private school and a specialist in working with aphasiacs. The opinion of all members present at that meeting was that there is a very great field for service in the therapy of brain-injured children in connection with the Speech Clinic of the Children's Hospital.

It was then that the Inspector General decided to call a Special Joint Meeting of all the members of the two Denver Consistories so that each member should have an opportunity to learn at firsthand just what aphasia is; how

children appear that are afflicted with it; and how they are treated for it by specialists using the most modern methods.

The Inspector General visited the Children's Hospital so that he could see for himself the actual work done for these children and came away with a feeling about the possibilities and the desirability of making this service available to all who needed it.

At the present time there are 120 handicapped children being treated at the Speech Clinic of the Denver Children's Hospital and 10 to 15 per cent of this number are aphasiacs. There are today over 3,000,000 speech defective children and adults in the United States. In the past ten years one particular type of disorder has come out of this vast number of such cases and is recognized as childhood aphasia.

The *Rocky Mountain Consistory Bulletin* quoted Miss Ruth Anderson, Director of the Speech Clinic, as follows: "Aphasia is not just a speech problem—rather it is a total language disturbance. Language is a system of names, symbols and signs that stand for objects, ideas, living beings, situations, feelings, etc. The aphasiac is unable to acquire the normal use of the names, symbols and signs because he has received an injury to his brain before, during or after birth. This brain damage has destroyed specific portions of areas that control the ability to express and receive speech. The child is, therefore, unable to speak or communicate with others; he may be able to understand what is said; he may be unable to use language internally for the purpose of thinking, reflection or using judgment. Oftentimes there are disturbances in perception and in emotional behavior. He may look physically normal, is alert, and acts as if he wanted to respond—yet he can't. He may attempt to talk in unintelligible gibberish; or he may echo only what is said to him. Since he has no communicative level with others, this brain-injured [child] is frustrated to the point that his behavior is bad, therefore, he may appear stubborn and unmanageable.

"This then is a picture of the aphasiac as we first meet him in the Speech Clinic. It is up to us to train him so that he can grow up to be a contributing citizen rather than a family burden or a ward of the state. Training is essentially based upon using undamaged association pathways in his brain to take the place of those that were in-

jured—to build a detour around a washed out bridge on the main line. The more speech and educational therapy received by this childhood aphasiac, the stronger the detour road becomes.

"Fifty years ago a brain-injured child was protected and hidden by his family, for doctors would have said that there was nothing that could be done. There were no speech clinics, no therapeutic services, no specialized education. Today, any parent having a child with delayed speech may be given hope by their doctors."

The two Denver Consistories voted to increase their dues \$2 a year and that these \$2 per member go into the Scottish Rite Foundation of Denver. William G. Schweigert, 33°, and Herbert E. Forsythe, 32°, K.C.C.H., were elected members of the Board of the Scottish Rite Foundation. *Life members* are exempt from this assessment, but are urged to contribute as much as their hearts and pocketbooks will permit.

S. W.

TRIBUTE TO LUTHER A. SMITH

A deserved honor and tribute was paid Brother Luther A. Smith, 33°, Venerable Lieutenant Grand Commander and Sovereign Grand Inspector General in Mississippi of the Supreme Council, 33°, Southern Jurisdiction, U.S.A., by about 300 Scottish Rite Masons in Hattiesburg, Mississippi, on December 12th. The program at the Masonic Temple was preceded by a buffet supper. The meeting was called to order by Travis H. Boykin, 33°, and the invocation by Rev. Howard S. Williams, 32°, was followed by musical selections. Sovereign Grand Inspector General Thomas C. Law, 33°, of Georgia and Walter M. Whiting, 33°, Deputy of the Supreme Council in Alabama, were introduced. Representatives of the Grand Lodge of Mississippi were present and officers of the Grand Lodge of Louisiana, as well as about thirty Scottish Rite Masons from New Orleans.

An interesting part of the program was the presentation by Venerable Master T. B. Geiger, 33°, of a record of Brother Smith's achievements. After this had been compiled a record was made and played at the meeting, then presented to Brother Smith. After Brother Smith had talked to the members, remarks were made by representatives of other Scottish Rite Bodies in Mississippi, and the meeting was closed.

The best kind of luck is the kind you make yourself, and you least suspect when you have it.

MANY DENOMINATIONS HAIL REVISED VERSION OF BIBLE

WHEN the Revised Standard Version of the Bible made its first official appearance on September 30, 1952, there were approximately 100 denominations in some 3,000 cities and towns throughout the United States and Canada that hailed its publication.

There have been many translations of the Bible. The first English translation was from the Latin Vulgate and was made by John Wycliffe about 1380. The first English translation to be made from the Hebrew and Greek was the work of William Tyndale, the martyr, and was completed in 1526 at Worms, even though he and his work had been placed under papal interdict at Cologne from where he had fled. In 1536 he was executed. Then there came the Great Bible in 1539, the Bishop's Bible in 1568, the Reims in 1582, and the Douai in 1609, followed by the King James "Authorized Version" of 1611, so called because it was officially recognized for use in public worship—"appointed to be read in churches," as the title page puts it.

Following the development of Biblical studies and the unearthing of new manuscripts, there gradually arose a demand in the last half of the 19th century for a new translation. The English Revision of the New Testament was made in 1881, and the English Revision of the Old Testament in 1885. The translation of the Old and New Testaments was the work of a committee of British scholars with whom an American committee was associated by correspondence. In 1901, the surviving members of the American committee published the American Standard Version of the Bible, and placed in the appendix the readings of the British committee that differed from those of the American translators.

In 1928, the copyright of the American Standard Version was transferred to the International Council of Religious Education. The translation of what is now known as the Revised Standard Version was begun in 1930 and had the backing of thirty-five Protestant denominations of the United States of America and Canada. A committee of thirty-seven American scholars had part in this work. The Rev. Dr. Luther A. Weigle, then Dean of the Yale Divinity School and chairman of the Standard Bible Committee, represented the scholars' group.

On February 11, 1946, the first official copy of the new translation of the Bible, the Revised Standard Version, was presented to Comdr. Harold Edward Stassen, 32°, K.C.C.H., Past Mas-

ter of Shekinah Lodge No. 171, St. Paul, Minn., former Governor of Minnesota, and President of the University of Pennsylvania at Philadelphia, Pa. The presentation ceremony took place in Columbus, Ohio, at a meeting of the International Council of Religious Education of which, at that time, former Governor Stassen was President.

Of all these translations of the Bible, the one which did most to mold the vocabulary and phraseology of the English-speaking world was undoubtedly the King James Authorized Version of 1611.

A comparison of the King James Version, on which the older generation was brought up, with the new Revised Standard Version will show that there have been distinctive gains in many places and painful losses in others. The poetry and Elizabethan quaintness of language in the King James Version have endeared themselves to untold millions of people down the years from childhood to old age.

There is, of course, only one way to assess the two translations and that is to place them in parallel columns, and it will be discovered that not all virtue is with the past any more than all jarring notes are in the present. By such a test it will be observed that many passages in the King James Version that were obscure have become redolent with meaning in the new Revised Standard Version. On the other hand, changes made in the interest of accuracy of translation have resulted in the loss of that poetical, rhythmical quality which set apart the King James Version as something exquisite and precious and in keeping with the religious nature of the book. Scholars and laymen alike will discuss its merits and demerits over the months and years, and time itself will be the final judge as to the place the Revised Standard Version is to have.

Of particular interest to the layman is the arrangement and typography. The other versions of the Bible were printed with two columns to a page and the Biblical references were either in a column in the center of the page or in a column at each side of the page as in the older editions of the Oxford Bible. But the new Revised Standard Version has all the references placed at the bottom of the page and only one column of text to a page. This enables the printer to use much larger type and to space the lines somewhat farther apart. This is a tremendous help to those whose eyesight is not overly good.

Two or three other changes are to be

noted. The old separation of the text into numbered verses has been abolished. Verses are consolidated into paragraphs, thus clarifying the meaning in many cases. Lyrical passages are printed as poetry and not as prose, and spoken sentences are enclosed in quotes. S. W.

PLIGHT OF PROTESTANTS IN SPAIN TOLD TO POAU

The plight of Protestants in Spain was told to an audience of POAU (Protestants and Other Americans United for Separation of Church and State) in the social hall of the National City Christian Church, Washington, D. C. The speaker was Rev. Paul E. Freed of Greensboro, N. C., who had recently returned to this country after touring Spain and holding conferences with officials of the Franco government.

Reverend Freed told his audience that "religious liberty has been virtually dead in Spain for some time, but there are signs today that the pressure of world public opinion may prepare the ground for eventual reform."

A semi-documentary sound-color film on the plight of non-Catholics in Spain, entitled *Banderilla*, was named after the goad which is used by Spanish bullfighters to torment the bull. Reverend Freed pointed out that the handling of Protestants by the Spanish Government is akin to the matador's technique as he thrusts his "banderilla" home. The principal characters in the film are a Protestant physician and his family, whom Reverend Freed met when he visited Spain.

The *United Evangelical Action* of Cincinnati quoted Reverend Freed as saying: "True freedom demands that everyone be permitted openly to profess, proclaim and proselytize the religion of his choosing without fear of government or mob reprisals."

The 16-millimeter color motion picture is now made available to persons and groups. Those interested in possible booking dates should write to Paul Freed, care International Evangelism, Inc., Greensboro, N. C. There are also a western office, 2334 North 50th, Seattle 3, Wash., and a Canadian office, P. O. Box 604, Edmonton, Alta.

To curb moral delinquency and help the moral rearmament program let the public know there are churches they may join and be baptized any day. This is too important to be relegated to one day a week. Joining a church is a personal matter between the person and God. It does not have to be a public affair. Many people are self-conscious about doing things in public and do not join.—William R. Sullivan.

JEWS OPPOSE SECTARIAN PUBLIC SCHOOL PROGRAM

THE American Jewish Congress, at its year-end meeting in the Stephen Wise Congress House, 15 East Eighty-fourth Street, New York City, passed a resolution deploring any efforts that would bring sectarianism into our public school system. Specifically, it challenged the program advocated in November, 1952, in Washington, D. C., at the meeting of the Roman Catholic archbishops and bishops of the United States of America. Earlier, the National Council of Churches, representing thirty Protestant and Eastern Orthodox bodies, also deplored the secular trend in education and urged the strengthening of religion in the public schools.

The resolution of condemnation was drawn up by the administrative and executive committees of the American Jewish Congress after a two-day session. It held that advocacy of religious instruction in the public school system comprised, in fact, "a serious threat to the traditional American principle of separation of Church and State." Nor did it stop there. The resolution continued: "The invocation of state aid on behalf of religion will inevitably force citizens to divide along religious lines in controversy over either the amount of financial assistance various groups should receive from tax-raised funds or whose religion is to be taught in the public schools. In such a controversy, either religion or freedom, and generally both, are ultimate casualties."

According to *The New York Times*, there were 250 Jewish delegates present, and they stated that the Roman Catholic archbishops and bishops were "primarily concerned with securing a share of tax-raised funds for parochial school purposes."

The resolution noted that "there is a profound and urgent challenge to our religion in our day," but met this problem by asserting that "the challenge cannot be met by the expedient of making the public school system the scapegoat for all the ills in our society, or by the declaration of spiritual insolvency implicit in the appeal to Government to help bear the responsibility of churches and synagogues."

While upholding and approving the right of any religious group "to maintain its own educational institutions," the resolution steadfastly contended that "the integrity of the public school system must be maintained against any sectarian encroachment."

The resolution discussed the practical aspects of totalitarianism as shown by

its results in totalitarian lands, for it is there, "where the sacred domain of religion has been opened to state intervention," that sooner or later no area of life has remained free from interference by the State. The resolution concluded with an appeal to "all Americans who cherish religion and liberty alike to unite in maintaining the principle" of separation of Church and State.

The resolution passed by the American Jewish Congress is in harmony with the three Dissents in the New York Released Time case by Associate Justices Hugo Black, Felix Frankfurter and Robert H. Jackson. Among many other pertinent observations, Justice Black said: "Here the sole question is whether New York can use its compulsory education law to help religious sects get attendants presumably too unenthusiastic to go unless moved to do so by the pressure of this state machinery. That this is the plan, purpose, design and consequence of the New York program cannot be denied. The state thus makes religious sects the beneficiaries of its power to compel children to attend secular schools."

Justice Frankfurter stated that the "divisive controversy" would promptly end if the schools closed down, dismissing classes in their entirety, "instead of seeking to use the public schools as the instrument for security of attendance at denominational classes."

Justice Jackson observed: "This released time program is founded upon a use of the state's power of coercion, which, for me, determines its unconstitutionality. . . . The greater effectiveness of this system over voluntary attendance after school hours is due to the truant officer who, if the youngster fails to go to the church school, dogs him back to the public schoolroom. . . . It takes more subtlety of mind than I possess to deny that this is governmental constraint in support of religion."

Lack of space prevents going further into quotations from these three great Dissents. Those who are interested (and all parents ought to be) will find extended quotations from them in our July, 1952, *Scottish Rite News Bulletin*.
S. W.

The consumption of alcoholic beverages is a vice which leads to a disease, the toxic cause of which is alcohol. Alcoholism is a disease, due to a vice, the direct injurious causative agent of which is alcohol.—Dr. Andrew C. Ivy.

PRIME MINISTER TELLS WHY ULSTER REJECTS PARTITION

SOLID reasons why Ulster will not agree to a partition of Ireland were given by the Prime Minister (Viscount Brookeborough) in a speech at the opening of the new Orange Hall for Magheracross L.O.L. No. 1283, near Ballinamallard, in December, 1952.

He stated: "The reasons we say 'No' to any anti-partitionist who wants to bring us in, are: (1) We are British in outlook; (2) we believe in the Protestant religion and Protestant way of life; and (3) the fact that economically this country would be ruined if we joined up with the Republic which is sitting out in the Atlantic on its own, whereas we belong not only to England, but have trade rights through the Dominions and Commonwealth and throughout the world."

Viscount Brookeborough referred to his recent visit to Westminster and said that he left the House with a feeling of having taken part in something of great historical interest, and something which linked the Ulster people even more closely to the Crown than they had ever been linked before.

He recalled that two years ago he made a speech entitled "Hands Across the Border." It was quite easy, the Prime Minister said, to talk about their differences. His Ministers could go to Dublin and discuss the hydro-electric question and similar schemes, but "that is as far as it goes, and never can there be any alteration or discussion about the Constitution which has been handed down to us in this country. Never can we alter our determination to remain firm, strong, united and loyal."

H. A. Burke, Worshipful Master of the Orange Lodge, who welcomed Lord and Lady Brookeborough, stated that King James II passed through Magheracross en route to the Boyne. He said that many links with the Battle of the Boyne were recalled. There were two well-known people who had been buried in the nearby graveyard—John M'Mulkin, a blacksmith who shod King William's horses and "Orange Peggy," whose two great-great-grandchildren were present that evening as members of one of the bands.

Viscount Brookeborough wore his grandfather's sash, and pointed out that it was essential that the Orange Order should be supported to the utmost because it was the strength of Ulster, that it was the strong focal center to which the loyal people could look and which no enemy could conquer.
S. W.

Man has a right to think all things, speak all things, but not to impose his opinions.—Machiavelli.

CANADIAN ROMANISTIC STUDENTS ROW OVER NATIVITY CRIB

USING the slogan, "Bring Christ Back to Christmas," Roman Catholic students in Canada have been attempting to have a Roman Holiday of publicity at public expense. The upshot of it has been that, when their plans were uncovered and blocked by city officials who were Protestants, the Romanists unleashed a tidal wave of abusive epithets that would have done credit to the proverbial Billingsgate fishmongers of London, England, and other parts of the globe.

The scheme hit upon by the Romanists was to have a "crib" placed at public expense on the steps of each city hall in as many cities and towns as could be persuaded or cajoled into doing so. These cribs are about six feet square, and a crib is a feature in Roman Catholic churches at Christmastime, depicting the Christ child, the Virgin Mary and Joseph.

Members of the Council in Toronto were at first inclined to accede to the request to place a "crib" on the City Hall steps. But then information came that the idea was started in Mt. Saint Vincent College, Halifax, by ten students who had been attending a religious gathering in Toronto. They planned to spread the idea of the "crib" clear across Canada to Vancouver at public expense as publicity for Roman Catholicism.

When this was perceived by public officials in Toronto, they turned thumbs down on the scheme. Then organized Roman Catholic pressure began to be exerted. Hundreds of letters of protest were received. An examination showed that these protests followed a pattern—as similar protests in the U. S. A. follow a pattern. But the Canadian pattern, when investigated, showed that many were in the handwriting of children and signed by adults, and that the name and address given was that of a person who did not live in Toronto or, if living there, was not eligible to vote.

Controller Leslie H. Saunders of Toronto uncovered many facts in connection with the whole episode and published them in his informative and crusading magazine, *Protestant Action*, whose offices are at 124 Main Street, Toronto 13, Canada. Mr. Saunders contacted numerous Protestant clergymen of Toronto and published their replies. Rev. John Boehmer, pastor of High Park Baptist Church, Toronto, said: "There are deeper principles involved in bringing Christ back to Christmas than having a nativity scene on city hall steps. Christianity is not a display,

but a way of life." Rev. John Frank, rector of the Church of the Holy Trinity, stated: "If Christmas means anything to anybody, a crib on City Hall steps won't change their feeling." Rev. R. Gordon, pastor of Oakwood Baptist Church, commented that "the whole idea smacks of wayside crosses in medieval Europe."

As for using a public building for religious or sectarian purposes, it is factual to state that there is a considerable segment of the population in North America who are not church members or churchgoers. They do not accept orthodox theological interpretations of life and its problems. These nonsectarians have rights and responsibilities the same as the sectarians, and each should be considerate of the rights and responsibilities of the other. It is to be deplored that Roman Catholics have again disregarded the rights and feelings of other groups.

Were Protestants or nonsectarians to disregard the rights and feelings of Romanists, that would also be a condition to be deplored, but events of recent months in Quebec, Spain, Italy, Portugal, Colombia, and other places in Central and South America have shown that wherever the Roman Catholic Church dominates a country, there the rights of Protestants and nonsectarians are trampled upon. Christianity is a religion of persuasion and not of force. Its Founder stated (John 12:32) that, when He is lifted up, He will draw all men to Him.

Rowdyism, boycotts or threats of boycotts, or reprisals or threats of reprisals are not going to convince people. To be sure such methods may force temporary compliance or outward acquiescence, but they also instill a feeling of resentment that will seek revenge at the first opportunity. True conviction of conscience and mind rests on facts and reason, not on the use of a club, or economic compulsion, or the police power of the state. So it appears that Canada is, unfortunately, having its troubles with political Roman Catholicism no less than is the U. S. A. S. W.

Sometimes we think there is no great problem confronting the people which could not be solved if drinking were eliminated as a complicating factor. There is equal reason to believe that no great public problem can be solved without consideration of that factor. Drink is the very life blood of government corruption and organized crime —*The Clippsheet*.

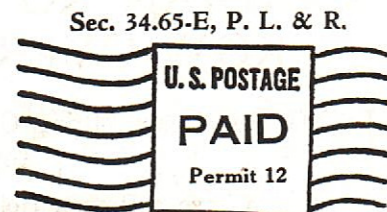
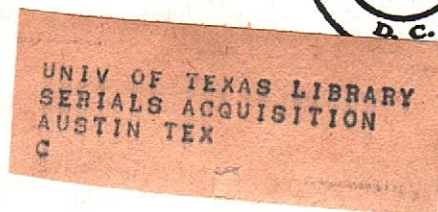
SOUTHERN BAPTISTS OPPOSE SENDING ENVOY TO VATICAN

At their convention held at Nashville, Tenn., the Southern Baptists on December 18, 1952, approved resolutions of the convention's executive committee urging President-elect Eisenhower not to renew "any form of diplomatic relations with the Vatican or any other ecclesiastical body." This group of Baptists has a membership of close to seven million in twenty-two states and the District of Columbia. The resolution was forwarded to General Eisenhower and to John Foster Dulles who had been chosen as Secretary of State in the new administration. It stated, in part, that this action was "based on the conviction that religious liberty and the separation of Church and State are the foundation stones of our democratic way of life."

Dr. Joseph M. Dawson, Executive Director, Baptist Joint Committee on Public Affairs, stated in his "Report from the Capital" for December that "Baptist annual meetings throughout the country are sounding out their concern about any possible appointment to the Vatican. Expressions from the President-elect have given a measure of reassurance, but leave room to fear another appointment of the former Myron C. Taylor type might be made. The Virginia resolution gave clear reasons why such should not happen. North Carolina Baptists conveyed their expression to Eisenhower by wire. State Conventions, North and South, have let it be known that they want no representative of any kind to go from the United States Government to the Vatican."

CODE OF A DeMOLAY

- A DeMolay serves God.
- A DeMolay honors all womanhood.
- A DeMolay loves and honors his parents.
- A DeMolay is honest.
- A DeMolay practices honest toil.
- A DeMolay is loyal to ideals and friends.
- A DeMolay's word is as good as his bond.
- A DeMolay is courteous.
- A DeMolay is at all times a gentleman.
- A DeMolay is a patriot in peace as well as war.
- A DeMolay is clean in mind and body.
- A DeMolay stands unswervingly for the public schools.
- A DeMolay always bears the reputation for a good and law-abiding citizen.
- A DeMolay by precept and example must preserve the high standards to which he has pledged himself.



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The Supreme Council Favors:

1. The American public school, nonpartisan, nonsectarian, efficient, democratic, for all of the children of all the people.
2. The inculcation of patriotism, respect for law and order, and undying loyalty to the Constitution of the United States of America.
3. The compulsory use of English as the language of instruction in the grammar grades of our public schools.
4. Adequate provision in the American public schools for the education of the alien populations in the principles of American institutions and ideals of citizenship.
5. The entire separation of Church and State, and opposition to every attempt to appropriate public moneys—federal, state or local—directly or indirectly, for the support of sectarian or private institutions.